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sponse but as adjustment of the whole life, promoting survival — “biological responsiveness” as he calls it. Interests in this sense will arise in a certain sequence with the development of the nervous system. And should they not be given free exercise when ripened they will atrophy. Faulty instruction by neglecting them produces arrested development. Religious instruction must recognize the order of arising and ripening of religious interests in the child and minister to them by selected material so as not to suppress them.

The child like the race (shown by anthropology, ethnology and comparative religion) is essentially religious, as Froebel recognizes. They are both animistic, personalizing nature and playthings. They both have the instinct of causality which seeks a creator. And they both have the instinct of immortality. As Street says “man (and this applies to the child) has to learn his mortality rather than his immortality.” Then also they abound in the religious qualities of faith and good will.

Some of the main facts obtained are the following: (1) At eight years both sexes prefer the New Testament to the Old, due likely to the child's interest in the child Jesus. (2) This preference declines in favor of the Old Testament up to 14 years, due to the heroic scenes and persons of the Old. (3) From adolescence on the New Testament is preferred, due to its satisfying better the altruistic and reflective interests which then appear as contrasted with the egocentric interests earlier that delighted in the revenges, fears, of the Old Testament. (4) At eight years historical and gospel books of the Bible are preferred. Then the literary and prophetic books come more in favor before adolescence. With adolescents the Gospels come first, supplying their need of a personal guide and philosophy of life. (5) The larger percentage of children of all ages are more strongly attracted to the personal elements of the Bible than to any other.

The author draws appropriate inferences from the facts found as to the reformation of religious training offered the young. It should always be presented by the personal elements of the Bible, the child Jesus, David, John, Paul, the adult Jesus, etc. The material should be selected and be different for different ages. The contrast of the natural and the supernatural should cease and the child should learn that all nature is divine and the laws of nature are the laws of God.

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The Psychology of Prayer. By ANNA LOUISE STRONG. University of Chicago Press, 1909. — pp. 119.

This is an interesting study of the psychology of the prayer experience from the standpoint that man is born as social, that he “does not acquire society.” The general basis of the study is that of the “Chicago School” as expressed in Dewey's Logical Studies.

A self is not a substance but is a process of consciousness which is from the first social. The primitive hunger and pain consciousness is a vague social world which contains a self as felt need and other selves that minister to that

need. By this personal relation it is always becoming a different self, a process of growth which Cooley calls an "imaginative social process." All thinking is in its very nature a movement within such a personal relation; "the mind lives in a perpetual conversation." Prayer is one form of this imaginative social process by which out of the communion of two, self and alter, a larger selfhood is achieved.

Children and primitive peoples are indiscriminating in their use of prayer, failing to distinguish personal and impersonal means to ends, their religious from their general needs, in their attempt to meet their problem. This discrimination comes by finding that results do not come from prayer, and by learning that it is not proper to employ the personal appeal to the higher ethical self for trivial needs.

A higher, though not the highest, socialized type of prayer is that which seeks "objective results," such as victory in battle, cure of disease, etc. These secure a more confident self, an absence of worry, which lead to results desired.

The fully discriminating and social types of prayer show two main forms: (1) The contemplative or æsthetic represented by the mystic, Buddhist, ritualistic forms of prayer and by the adoration prayer of all religions; (2) the practical type, such as conversion and revivalist prayers and the 51st Psalm, which make the prayer state a quick bridge to moral action. Both types establish the wider selfhood, the one by more or less quiescent communion, and the other by moral reinforcement with the thought of additional strength and a mighty ally.

The problem of the objective reference of prayer is handled in the characteristic instrumental way. The two selves of prayer, alter and ego, are imaginative organizations of consciousness for the sake of the ongoing of that consciousness. Psychologically they have the same kind of reality, *viz.*, in the social relation, and the only real is the final self which emerges out of the process. The alter is a necessary means to an end and in this sense has objective reality. Psychologically this is all; the rest is for metaphysic to decide.

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The following books also have been received :

Science and Religion in Contemporary Philosophy. By É. BOUTROUX. Translated by JONATHAN NIELD. London, Duckworth and Co., 1909. — pp. xi, 400.

Attention and Interest. A Study in Psychology and Education. By FELIX ARNOLD. New York, The Macmillan Co., 1910. — pp. viii, 272.

The Principles of Pragmatism. By H. HEATH BAWDEN. Boston and New York, Houghton Mifflin Co., 1910. — pp. x, 364.

Anti-Pragmatism. By ALBERT SCHINZ. Boston, Small, Maynard and Co., 1909. — pp. 317.

Lucretius On the Nature of Things. Translated by CYRIL BAILEY. Oxford, at the Clarendon Press, 1910. — pp. 312.

The Duty of Altruism. By R. M. MCCONNELL. New York, The Macmillan Co., 1910. — pp. 255.